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MATERIAL EVILS OF SOCIETY

Unitarian Heresy on Political Philosophy—Mission of Church, Not of State, to Sanctify Its Citizens—Morality Inseparable From Belief in the Divinity of Christ—Divorce Evils Results of Reformation—Truth Spoken in Jest Verified—Modern Evils Effect of Rejecting Future Punishment.

"It remains for our citizenship to say whether this nation shall accept its divine task of hallowing the lives of all who dwell beneath its flag by incarnating in all its aims and policies the sacred hopes and faiths of men, or whether it shall follow its discredited predecessors to the limbo of unregretted oblivion."—Rev. William T. Brown.

There is not in human existence a scintilla of historical evidence, traditional or otherwise, that God ever gave to any nation except Israel a divine task. The state is what the individuals are that compose it. The state derives its collective morality from its citizens, not the citizens from the state. Mr. Brown does not seem able to grasp this truth of political philosophy.

No state or nation can hallow the lives of its citizens. A religious institution divinely formed and empowered is the only means of making lofty the morals of a people. The commercial and materialistic tendency of American society is due solely to their non-Catholicism. To have a moral man and woman, the child must be instructed in the ten commandments and told emphatically the eternal truth, that a violation persisted in despite the voice of conscience will merit everlasting perdition. A firm belief in the divinity of Christ is the only dogma that can or will save the world. Destroy that truth universally and pagan savagism is inaugurated. The miseries we observe in the social system, divorce, free love, worldly enjoyment and sensual indulgence, are due not to the Roman Catholic church but to the rejection by millions of people of the doctrine that she is the church of God authoritatively empowered to teach God's manifested will to men. Prior to the "Reformation" the Christian portion of the world witnessed no such multitude of complete domestic separations as it has since that event. In fact simultaneously with Martin Luther's revolt human passions burst into a tremendous conflagration throughout Europe and its flames have not yet been extinguished. The doctrine that life is an eternal sleep and that men should eat, drink and be merry because they would quickly enter the grave and never rise again until life everlasting or unto hideous shame to see it always received great impetus and encouragement in the sixteenth century rebellion against spiritual authority.

Men began to put away their wives, the mothers of their children, for younger women, but there is no evidence to disprove God's promise to such, that they are now in a dreadful hell with parched tongues thirsting from dreadful thirst wherein they have like famished lions and blaspheme unceasingly the God that died on Calvary for them.

We are also told by Hebrew monks and prophets of God that many in hell shall cry out to Him, "The way of life was evil spoken of." Yes, the way of life was always opposed to the wisdom of the world. Christ left the invisible substance of His divine nature that partakers of the sacred sacrament of the Holy Eucharist should be powerfully strengthened to battle with the world the flesh and the devil. But human wisdom laughs sarcastically at such a doctrine and it remains on the broad way of destruction. Christ remains on His altars throughout the whole world rejected and despised, except by approximately 300,000,000 Catholic people, many of whom after participating in the sacrament of penance and solemnly promising Christ in the confessional that they will amend their lives and live godly, go on in sin. And these wicked Catholics, Judas Iscariots are the very individuals by which non-Catholics judge the purity and power for righteousness of the church of Rome. But we to such depraved Catholics, they will according to Christ's promise, which no one has yet disproved, enter their aching hearts out in hell, in the compulsory association of those who hate them. The helpless madness of those who, born in the truth and yet becoming raging waves of the sea, stars of darkness to whom the storm of eternal night is reserved forever is one of the most terrible sights in Lucifer's kingdom of nameless terrors.

No wicked Protestant, whatever the name Protestant implies in our times, will be damned as will an evil, lustful, hypocritical, blasphemous Catholic who, after being born in the truth lives like a human fiend, causing terrible scandal.

Her, William T. Brown is keenly alive to the evils of our present commercialism, but he seemingly cannot observe causes. America is a Protestant nation, and educates millions of boys and girls by an infidel system. Consequently when they reach maturity they think no more of God and His ten commandments than they do of Julius Caesar and his historical commentaries. They have no more reverence for the Deity than they have for a human ruler. Whatever of goodness and spiritual morality is in the world is due to the Roman Catholic church. Whatever evils and materialistic infidelity exist in the universe live in spite of her, not because of her.

Protestantism inaugurated quickly the idea that an old church and religion were good enough so long as a man treated his fellow man right. It was not a far cry from that to the human dogma that

ABSENT-MINDED GENIUS.

Since the days when Diogenes kept house comfortably in a tub and Socrates ruined Xantippe's disposition by his neglect of the necessities of existence, philosophers and scientists have rejoiced in a faculty which enables them to become so absorbed in the calculations and deductions of their new theories and discoveries that they can forget their surroundings.

An example of this quite recently has been M. Meuchot, to whom the world owes much of its present day knowledge of the effects of solar heat. All Paris was horrified to learn that the dear old man "le pere Meuchot," as his pupils affectionately call him, was in dire straits. It seems he came out of a profound reverie one day to find that his household effects were being sold over his head, and he watched in bewilderment the various articles of furniture being carried off to satisfy creditors, while his weeping family greeted each well loved piece with fresh tears. He thought himself in the depths of poverty, but refused all offers of help. However, friends looked into his affairs and found that he had three years back pension that he had forgotten all about and eight years' royalties which had also escaped his memory. So they have taken him in hand and are doing their best to get back his furniture and settle his financial affairs.

Many stories are told of the eminent scientist Ampere, whose capacity for blind reflection, so deep it made him absolutely oblivious to all around him, was a source of mingled amusement and concern to his friends. One day when he was walking along the street absorbed in seeking the solution of a problem, which had been occupying his attention for some time, he saw a watering cart ahead of him. Taking a piece of chalk from his pocket he commenced to cover the end of the barrel with figures. The cart moved slowly off and the professor walked after it, still busy with his calculations, till a sudden cold douche brought him to his senses. The late M. Berthelot was also a victim of acute absent-mindedness. He walked to his laboratory one day through a crowded street when one foot slipped from the curb into the gutter. He did not notice the misstep and continued walking slowly along, one foot on the sidewalk, one in the gutter, deep in thought, until a friend passing him said:

"Why, M. Berthelot, what is the matter? Why are you walking in this unusual fashion?"

"Ah," murmured the savant, looking at him dreamily, "I, too, have noticed that this morning I am slightly lame. I cannot imagine from what cause."

FROM CATHOLIC UNIVERSITY TO METHODIST CONCERN

Lester B. Donohue, who for the past five years has been a student at the Catholic University, has been appointed instructor at Syracuse University, of which institution he had previously been a fellow. He will take charge of the courses in philosophy.

Mr. Donohue is a native of Portland, Me., and received his A. B. from Holy Cross College, after which he entered the Catholic University and received his doctorate in 1906. His dissertation on the "Ethics of Gambling" received much favorable comment in university circles, and he has been a frequent contributor to the scientific magazines. The faculty of the university has in many ways shown its appreciation of the equipment and ability of Mr. Donohue, and his departure from that institution is a source of general regret.

THE CONVERSION OF JAPAN.

Japan is one great family of 48,000,000 souls, with the Emperor—worshipped as a god, the descendant of an unbroken line of deified ancestors whom the people firmly believe to have come down from the gods—as its head. The basic religion of these people is ancestor worship. As their ancestors through thousands of years served and worshipped the ancestors of the Emperor, so do the Japanese today as blindly and as willingly serve and worship the man in whom they see something more to be revered than a mere head of a government. The conversion of these people to the faith is one of the great works before the church.

PINKERTON A CATHOLIC.

It will surprise many people to know that the late Robert Pinkerton (head of the great detective agency) was a graduate of Notre Dame university. A writer in the Notre Dame Scholastic says of him: "Robert Pinkerton was a just, benevolent man. He probably released and gave a new start in life to more offenders than he sent to prison."

the world could get along without any church or even without a God for that matter. After these developments came the jesting commandment, "Do your fellow man or he will do you." What was said in jest has become a real worldly rule, thereby proving the old proverb, "That many a true word is said in jest." Yet it is not a true word, but a lie passing as the truth. Consequently we have thousands of men and women being cheated in commercial life who would use no man dishonestly. We have others cheating one another unceasingly.

The rejection of Christ's Godliness and His promise to damn all those who disobey Him, and that they shall abide forever with the Master they serve while in the flesh, either Himself or Satan, and the consequent growth in atheism are the causes of the evils in society. The evils themselves are, of course, the logical results.

RICARDO.

PURITY OF IRISH WOMANHOOD

Its Cause—Not Early Marriages, but the Result of Catholic Teaching and Practice.

(Written for The Intermountain Catholic.)

At the National Purity congress held in Battle Creek, Mich., November 4, Mr. L. L. Pickett of Louisville, recently a candidate for governor of Kentucky, spoke on the topic, "Wages and Prostitution." However qualified Mr. Pickett may be to speak on the evils of small wages paid to women and girls he gave utterance to a sophism when he said during the course of his remarks that he attributed the noted purity of Irish women to the prevalence of early marriages in Ireland. The well established fact of the purity of Irish womanhood is due to their faithful adherence to and practice in wed or in woe, of the Roman Catholic religion. Other countries had earlier marriages than Ireland, but when those peoples gave itching ears to heresies and all manner of new doctrines, novel and dangerous, the base and beastly cry for free love went up from many darkened understandings, and disorders and divorces became as numerous as the blasphemies the fallen angels hurl at Christ unceasingly. We can trace the 50,000 annual divorces or at least their cause, granted in this country direct to Roman Catholic, but Apostate Martin Luther. Truly it can be paraphrased of him what Christ said of Judas Iscariot.

It were better for the world had he never been born. It would have been better for the purity of the marriage state had that apostate monk never been ordained. Such terrible wretchedness as we observe today in the domestic life of men and women, such loose ideas regarding the sanctity of the home, the sacredness of motherhood, the religious training of children and the divinity of Christ are solely the products of the reformation. When men lost the true idea of God after the great gentle apostasy from the Patriarchal religion of the Jews, barbarous peoples, the descendants of enlightened ancestors, began to people the earth, and to worship devils. The gods of the heathens are demons, says the Scriptures. We see the same result today. History is but repeating itself. When Christ died on Calvary He silenced the Satanic oracles of pagan nations. Today these fiendish imps are reappearing in new guises. They are seeking to have their master worshiped as God. The Christian history of the first 1500 years was marked by several schisms against the Roman Catholic church, but there never was seen on the face of the earth prior to the "glorious reformation" the jangling sects and multiplicity of conflicting ideas that now are heard throughout the world, which are causing millions to relapse into savagism, or the polished gentleness of the pagan nations of antiquity. We hear descendants of Protestant parents today denying that Christ ever lived at all! And that in spite of the fact that we divide the centuries by the year of His birth. We say, and have done for nineteen long centuries, as also do pagans B. C. and A. D. We so word our correspondence. Moral weaknesses but precede barbarism and national decay. The nations that left the Catholic church in the sixteenth century are religiously weaker today than when they were when they first left the fold of truth. They are straying deeper and deeper into the dark vales of godlessness and superstition. Many of them have lost all idea of the true God. Some have become complete atheists. If the sensible men of this generation do not be warned by experience complete barbarism will be the final stage of millions of their irreligious and non-Catholic descent, for it is just as true today as when first written in the Bible that all peoples and nations that forget God shall be turned into hell.

RICARDO.

DE AMICITIA.

(Puck.)

When hollow hearts are most unkind,
When blows the rain and sobs the wind,
True as the polar star I find
M'umbrella.

When lightnings flash and thunders roar,
When tempests rage and torrents pour,
Faithful and fearless at the door,
M'umbrella.

A sentry straight from head to heel,
All clad in silk and ribbed with steel,
He keeps my gate with sleepless zeal,
M'umbrella.

And, in the field, a comrade bold,
Above my head his shield doth hold,
To guard me from my death of cold,
M'umbrella.

There's many a face that's false and fair;
There's many a foeman unaware;
But evermore my life shall share
M'umbrella.

And, when his ribs are rudely hit,
And, when his silks are sorely split,
I'll get him a complete refit,
My true
(Suppressed emotion)
M'umbrella.

Keep doing, always doing—remember that wishing, dreaming, intending, murmuring, talking, sighing and repining are all idle and profitless employments.

A THANKSGIVING HYMN.

For bud and for bloom and for balm laden breeze,
For the singing of birds from the hills to the seas,
For the beauty of dawn and the brightness of noon,
For the light in the night of the stars and the moon,
We praise Thee, gracious God.

For the sun-ripened fruit and the billowy grain,
For the orange and apple, the corn and the cane,
For the bountiful harvests now gathered and stored,
That by Thee in the lap of the nation were poured,
We praise Thee, gracious God.

For the blessings of Friends, for the old and the new,
For the hearts that are trusted and trusting and true,
For the tones that we love, for the light of the eye
That warms with a welcome and glooms with good-bye,
We praise Thee, gracious God.

That the desolate poor may find shelter and bread,
That the sick may be comforted, nourished and fed,
That the sorrow may cease of the sighing and sad;
That the spirit bowed down may be lifted and glad,
We pray Thee, pitying Lord.

That brother the hand of his brother may clasp
From ocean to ocean in friendliest grasp,
That for north and for south and for east and for west
The horror of war be forever at rest,
We pray Thee, pitying Lord.

For the blessings of earth and of air and of sky
That fall on us all from the Father on high,
For the crown of all blessings since blessings begun,
For the gift, "the unseizable gift," of Thy Son,
We praise Thee, gracious God.

—Selected.

GENTLEMEN, RAISE YOUR HAT WHEN YOU PASS THE CHURCH

Archbishop Walsh of Dublin takes occasion of his recent pastoral letter to make known to the faithful of his diocese that a marked spiritual favor has been conferred upon them by the Holy Father, as a reward for habitual public manifestation of their devotion to the Blessed Sacrament, and as an encouragement to persevere in it. "On being recently informed by us," says his Grace, "of the edifying practice that has long been widespread among the faithful of the diocese, in both town and country, of piously saluting our Lord in the Blessed Sacrament by some external sign of reverence when passing a church or oratory in which the Blessed Sacrament is reserved, his Holiness felt himself moved to express in some special way the satisfaction with which he has heard of this, and his desire to encourage our people to persevere in so laudable a practice. He has now done so by issuing an extraordinary faculty authorizing us to grant in his name an indulgence of 100 days, to be gained by the faithful of this diocese each time that, in passing a church or oratory in which the Blessed Sacrament is reserved, they manifest their devotion to our Lord by some external sign of reverence, as it has long been their pious and edifying practice to do."

The pious practice thus warmly approved and indulged by the Sovereign Pontiff is not confined, we are glad to say, to either Dublin or Ireland at large. It prevails in many portions of this country, and still more generally, perhaps, in Canada, notably in the province of Quebec. The practice, it need not be said, is thoroughly congruous; is indeed, merely a consistent recognition of the real presence on the part of those who profess their belief therein.—Calander.

"A CONTINUOUS MISSION."

Father Rosswinkel, S. J., the veteran Jesuit missionary, speaking the other day at the annual banquet of the Cleveland priests, urged upon them the support of the Catholic press, declaring the Catholic newspaper "a continuous mission in the home."

"Catholics," he continued, "do not begin to make the use of the press that Protestants do. The children of the world are wiser in their generation than the children of light." The ministers become the active agents of their church newspapers. They give to the circulation of such publications their active and persistent co-operation."

Father Rosswinkel urged his audience to take a deep interest in this important matter, and to insist as much as possible on having the Catholic newspaper in every Catholic home.

A CHEERFUL IRISHMAN.

William Crane brings this story from San Francisco to the Lambs club: A friend met a cheerful Irish citizen who had plainly suffered all that was the fate of the hardest hit. "Well, Pat, how are you making out?"

"Oh, O'm on me uppers vet, but I have a fine job in Honolulu, and fare paid. I sail tomorrow."

"Sure, man, you'll never be able to work there. The temperature is a hundred in the shade."

Pat had endured too much cheerfully to be discouraged. "Well," he replied, hopefully, "I'll not be worruking in th' shade all th' toime."—New York Sun.

Many a life is filled with peace because some other life is praying. The unrecorded intercession of friends gives luster to many eyes that would otherwise be dim, and cheer to lips that would otherwise be filled with words of sadness.

HEROIC MISSIONARY PRIEST

Frederic J. Haskin's Grave Error—Coronado Did Not Discover "Casas Grandes"—Fr. Kino, "The Penitent Priest," Did—The Apostle of the Pimas a Profound Scholar, Great Explorer and Successful Civilizer—His Travels and Remarkable Missionary Work—Enters Casas Grandes Nov. 30, 1694—Celebrates Mass—Great Explorer—His Last Days Among the Indians.

(Special Cor. Intermountain Catholic.)
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This morning I was handed your most welcome letter, which was two weeks on its journey to this out of the way place. You ask me if the story of the "Casas Grandes," as told by Mr. Frederic J. Haskin in the Salt Lake Tribune of October 31, and a marked copy of which I received with your letter, is historically accurate. Let me repeat the statement made by Mr. Haskin in the correspondence addressed to the Tribune and entitled "Before Columbus Came."

"These old ruins (Casas Grandes) dominate a flat stretch of country in southern Arizona and were doubtless a valuable stronghold in ancient times. They are so old that they were sand-strewn and long deserted when Coronado's astonished followers saw them loom up from the desert nearly 400 years ago. Within these walls a Jesuit priest chanted a mass 200 years ago when he was crossing the desert as a penance for his sins."

I break the continuity of my letters to The Intermountain Catholic from this Peninsula to comply with your courteous request and to make known to your readers the remarkable history of the heroic "Jesuit priest" who chanted a mass 200 years ago when he was crossing the desert as a penance for his sins. The Salt Lake Tribune is among the ablest and best managed papers west of Chicago, but it would do well, if only to maintain its high standing, to notify the eastern syndicate furnishing the Frederic J. Haskin's contributions, to be very careful, if only for the sake of historical accuracy, how it handles subjects touching early Spanish explorations and the missionary labors of the pre-American invasion of the west and southwest.

Adolph Bandelier, Charles F. Lummis and that indefatigable historical burrower and delver into dusty manuscripts, the late Dr. Elliott Cones, have settled for all times, that neither Coronado nor any one of his men ever saw or heard of the "Casas Grandes"—the great buildings of Southern Arizona. The Jesuit priest who said mass—he did not chant the mass—was Father Eusebio Kino, one of the most illustrious and heroic men that ever trod the southwest, if not the American continent. The record of the travels and missionary labors of this magnificent priest are to be found in Bancroft's History of Arizona and Sonora, in Elliott Cones' "On the Trail of a Spanish Pioneer," in the "Diario" of Juan Mateo Mange, a military officer who was with Padre Kino in some of his "entradas" or expeditions and in the first volume of the second series of the work entitled Documentos para la Historia de Mexico, printed in Mexico City in 1854. Lieutenant Mange in his journal writes of Father Kino whom he knew intimately: "He was a man of wonderful talents, an astronomer, a mathematician and cosmographer."

Before I relate the incidents associated with the discovery of the now famous ruins, the Casas Grandes, by Father Kino, let me hurriedly record something of the life and history of this remarkable priest and model missionary.

THE APOSTLE OF THE PIMAS.

Eusebio Francisco Kuhne—or, as the Spaniards pronounced it, Kino, was born at Trent, Austrian Tyrol, in the year 1640. He was a blood relation of the famous Asiatic missionary, Father Martin Martini. After graduating with honors, particularly in mathematics, Kino declined the chair of mathematics in the University of Bavaria, tendered to him by the Duke of Bavaria. Turning aside from the promise of a distinguished future in Austria he entered the Society of Jesus and asked for a field in the foreign missions. Arriving in Mexico in 1680, the year of Newton's Comet, he was drawn into a friendly discussion on the origin of comets and the solar system with the Spanish astronomer, then in Mexico City, Sigüenza y Gongora. His remarkable familiarity with authorities and his great knowledge of the solar system determined his as-

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